

## The Salt Lake Tribune

Issued every morning by  
Salt Lake Tribune Publishing Company.

### TERMS OF SUBSCRIPTION.

Daily and Sunday Tribune, week... \$4.25  
Daily and Sunday, one month... 1.00  
Daily and Sunday, three months... 2.50  
Daily and Sunday, one year... 10.00  
Sunday Tribune, one year... 1.00  
Semi-Weekly Tribune, one year... 1.50

S. C. Beckwith Special Agency, Sole  
Eastern Advertising Agent, Eastern  
office, Tribune Building, New York; Western  
office, Tribune Building, Chicago.

Business communications should be ad-  
dressed: "The Tribune, Salt Lake City,  
Utah."  
Matters for publication, to "Editor, The  
Tribune, Salt Lake City, Utah."

### Where The Tribune Is on Sale.

Murray, Utah—Excelsior Stationery Co.,  
Ind. phone 177-1.  
Ogden, Utah—Temporary office, corner  
Twenty-fifth and Washington ave., under  
Ogden State Bank.  
Provo, Utah—Utah News Co., Hoteling's,  
Broadway and Thirty-eighth streets.  
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Butte—John G. Evans; Keefe Bros. P. O.  
news stand.

Entered at the Postoffice at Salt Lake  
City as second-class matter.

### Tribune Bell Telephones.

5200 ..... Circulation  
5201 ..... Advertising  
5202 ..... Bookkeeper  
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For all Departments ..... 360, 384, 343



Tuesday, November 3, 1908.

To the polls early.

Watch The Tribune's bulletins to-  
night.

This is the day of the rookback. Look  
out for it.

America "this day" expects every  
man to do his duty.

It is all over but the voting, the  
counting, and the shouting.

The more worthless a man is, the  
more costly is he to the community.

Today the country will "foot" one  
Bill and ask four years time on the  
other.

One thing about the silent vote is  
that each candidate has felt called upon  
to claim it.

While the welkin ceased to ring, the  
merry tinkles of the voting machine go-  
th on apace.

If Mr. Roosevelt is to be on the Out-  
look, the other writers will necessarily  
be on the lookout.

Throughout the excitement of the  
day don't forget to boost—which  
means, cast a vote for Americanism.

"Faith without works is dead," as  
the boost without the practical backing  
of a vote for Americanism is futile.

Never mind what may be the state of  
the weather today, get out and vote for  
the sake of your family's freedom and  
comfort.

Mr. Foraker has been saying nothing  
for some time past, but today's events  
in Ohio will serve to expose the extent  
of his pile of sawed wood.

"What of the next House?" asks  
the Chicago Record Herald. Respect-  
fully referred to Uncle Joe Cannon—  
say, about Wednesday morning.

In proof that the Japanese have not  
yet taken on all our habits, officers of  
our fleet visiting at the ports of the  
Mikado have not complained of souve-  
nir thieves.

Inasmuch as this is election day, and  
the President has been successfully  
kept off the stump, it is a somewhat  
safe bet that somebody has experienced  
a bully time in accomplishing that end.

The board of health complains that  
disease germs are carried about and  
transmitted to others by unclean per-  
sons. It is against the law to boil  
them, but perhaps a good roasting  
would serve the necessary purpose.

If The Tribune's offer of five hun-  
dred dollars doesn't fetch that proof  
out of Oracle Sol Kimball, it will be  
because he hasn't got it; for if there's  
anything on earth that Elder Kimball  
likes, it's easy money.

During the campaign Mr. Taft is said  
to have traveled fifteen thousand miles.  
That appears to be a long and round-  
about way from Ohio to Washington,  
but the Judge will not mind that a bit  
if only he may finally reach the goal.

With the announcement of the trolley  
car company that it will run ovel ears  
into the small hours of tomorrow flits  
the last hope of the man who would  
plead that he was "fraid to go home  
in the dark."

Every registered citizen has a right  
to cast one ballot for the candidates of

his choice, and the American party  
stands ready to defend that citizen in  
this expressing that choice, whether it  
be for one set of candidates or another.  
That is the mission of the American  
party, and has been from the beginning,  
and it is not now disposed to step  
aside from the performance of its duty  
at the behest of any hiring on top of  
God's footstool.

### WHAT SMOOTISM MEANS.

A gentleman who called at The Trib-  
une office yesterday put the whole case  
in a nutshell. He said that Republican  
triumph this year means a setback for  
this city and county that will paralyze  
it for ten years to come. The strenu-  
ousness of the church to maintain its rule  
and to protect its law-defying chiefs  
must give way eventually to the in-  
fluence of American institutions and  
American thought. To stave off that  
triumph temporarily is merely to give  
a fleeting personal advantage to Smoot  
at the cost of the people at large, and  
to the misery and shame of the Mor-  
mon church.

Now, there is no question in the world  
but that is an exact summing up of the  
situation. Smoot and the intrigues who  
are behind him are plotting against the  
people and are striving to put off as long  
as possible the triumph of American in-  
stitutions and American ideas in Utah.  
They have for so long been a law unto  
themselves, they have so long fostered  
the idea that they are a "peculiar peo-  
ple," who must be kept away from con-  
tact with their fellow citizens of the  
Republic, that it is hard for them to  
give up that old notion of exclusiveness  
and self-righteousness. And when one  
thinks of the rotten base which this  
self-righteousness is built upon, it is  
indeed a marvel that it should survive  
the stress of even one storm. The pecu-  
liarities of this people which distin-  
guish them from others in the eyes  
of their leaders is their devotion to the  
lawless cult of polygamy and their  
"oneness" in sustaining the law-defying,  
robbing hierarchy. And that hier-  
archy is making its final struggle now  
to retain its supremacy, the exclusiv-  
ness of its people, and the dominance of  
the members of that hierarchy over the  
politics and civil affairs of their fol-  
lowers.

Such triumph would mean a miser-  
able defeat in the end, even if the law-  
defiers could hope to win in this cam-  
paign; because the end is inevitable,  
the hierarchic rule must and will be  
eliminated and defiance of the law must  
be stopped, and the effort to cover up  
the graft, jobbery, forgery, and general  
corruption in the conduct of the county  
officialdom must fail, for the people are  
aroused on this question and are en-  
titled to know the truth.

Every time that Smoot triumphs under  
the old banner he injures this people  
immeasurably. Every time that he uses  
the old slogans, the old orders, the old  
authority, to override the people in  
politics, he sows the seeds of destruc-  
tion and disruption in his church, and  
in, in fact, its worst enemy. Until the  
hierarchic domination, which is re-  
sponsible for Smoot, is thrown off from  
the necks of the people, there will be  
no rest in Utah, and every triumph of  
Smoot makes the fight more bitter and  
prolonged. The people have now an  
opportunity to end the old strife by  
retiring those who force it upon the  
public, and breaking up the solidarity of  
the filthy ring of ecclesiastics and Fed-  
eral officials which for so long have been  
a stench in the nostrils of all decent  
people.

### THE CHOICE MUST BE NOW.

In view of the fact that the "word"  
has gone forth to the members of the  
Mormon church, instructing them how  
to vote in the election today, and that  
this "word" could not have issued  
without the approval of the president  
of the church, there are some matters  
that it may be well to recall to the  
minds of the Mormon people. And these  
reminders may also be of some value  
to those Gentiles who have heretofore  
accorded with the prophetic plans, out  
of what they considered to be fidelity  
to party.

According to his professions, Joseph  
F. Smith claims the God-given right to  
direct all mankind in all things. His  
assumption is based upon the position  
that he has inherited with a certain  
priestly office a kingship over what he  
calls the kingdom of God on earth,  
which is set up for the purpose of over-  
throwing all nations and destroying all  
governments. Will you accept the po-  
litical dictation of such a man?

Joseph F. Smith holds to himself, as  
the chief exemplar before all mankind,  
the privilege of obeying or disobeying  
God, just as he pleases. As such exam-  
plar he has declared on the tabernacle  
stand that he is entitled to tell the  
truth or to lie, just as will best suit  
his purposes. Are you going to follow  
the political instruction of such a blas-  
phemer?

Joseph F. Smith has confessed that  
he has not only disobeyed the command  
of the Almighty, but that he has no  
intention of doing otherwise so long  
as he may live. Can you support him  
in his political schemes for the further-  
ance of such defiance of God?

Joseph F. Smith is a self-confessed  
lawbreaker, whose preference was to  
take his chances against the law and  
to hurl defiance into the faces of the  
officers of the law. Will you accept  
the candidates whom he has named for  
the purpose of making it possible for  
him to perpetuate his disobedience to  
statute and his derision of the power  
of the State?

This is no time to gloss over matters  
with fine words. You are now placed  
in a position where you are compelled  
to show that you are active in the  
support of Joseph F. Smith, prophet of  
God, claiming to be empowered to smite  
the world in His name, and to defy the  
Government and trick its citizenship;

or that you are set against his treas-  
onable assumption of spiritual authority  
to govern in temporal things, and  
against his monstrous blasphemy in the  
name of God.

Today, citizens, you are called upon  
to make this choice. Which shall it be  
—for God and the country, or for the  
blasphemous Smith and his treasonable  
monarchy?

### HOW TO VOTE.

The way to vote the American  
ticket is to vote it. Push to the  
right the square button that has  
on it the American flag, that is  
the fifth of the party levers, and  
that has the letter "E" in a circle  
beside it. Push till the bell rings.  
Then if you want to vote for any  
electors, pull down the pointers  
that designate them. And don't  
forget to vote "NO" on the pro-  
posed Constitutional amendments.  
This is done by pushing the three  
pointers at the left-top corner—  
push them all to the right, and so  
vote "NO" on them all.

But a complete American vote  
is polled by pushing the party  
emblem to the right till the bell  
rings—this for Republican-Ameri-  
cans. The Democratic-Americans  
can cast a complete vote by push-  
ing to the right the Byan-National  
ticket, which is the third from the  
top, is marked "C," and has a  
lion for party emblem. These  
should vote against the Constitu-  
tional amendments, as indicated  
above.

### ITS WHINING FALSE PRETENSE.

The News closed its campaign last  
night with a whining whine about the  
fairness it has shown throughout this  
campaign, a fairness which is equaled  
only by the wolf when it attacks a  
sheepfold.

In the very same column in which  
that editorial patting itself on the back  
for its fairness occurs, an editorial ap-  
pears of the most shameful abuse of  
the American party, in which the vitals  
of wrath and obloquy are poured out  
upon the American party, its methods  
and managers. The News had the sta-  
pidity and gall to claim editorially last  
night that there was something in the  
Sol Kimball pipe dream and it com-  
bated the proposition that fair-minded  
citizens consider his threat as the "cre-  
ation of a diseased brain," while ad-  
mitting the reasonableness of consider-  
ing it as nonsense. The News, however,  
will not have it so, but claims that the  
"hatred entertained by some leading  
and controlling spirits of the [Ameri-  
can] party towards the church leaders  
is so intense that they are willing to  
commit almost any atrocity." Which  
is simple bile and bigotry, unrelieved  
by any shade of candor, reason, or  
sense. The News is completely aware  
of the impossibility of any such thing  
as it affects to fear.

The News has been the most atro-  
cious vilifier of the American party, the  
most shameless and unmeasured liar  
as to the American party administra-  
tion in this city, and the most de-  
praved, fanatical bigot thereupon in  
relation to the present campaign and  
to the American party movement that  
could be conceived. The only villainy  
in this respect that cannot be charged  
upon the Deseret News is blackmail.  
We concede that the News is not a  
blackmailing paper. But we do not  
concede this, however, for its yokel-  
fellow, the Smoot "Month," because the  
"Month" is evidently and almost open-  
ly a blackmailing paper.

But the bitterness, the venom, the  
outrageous injustice and falsehood that  
the News has been guilty of throughout  
its treatment of the American party,  
absolutely and utterly shuts it off from  
all consideration as a fair-minded news-  
paper. It has got right down into the  
dirt, covered itself with muck and mire,  
and nothing but a new birth, a regener-  
ation in righteousness, decency, and civi-  
lization, will make it clean.

### PRESIDENT SMITH'S SOOTHER.

We note in the Herald of yesterday  
morning a report of an address deliv-  
ered by President Joseph F. Smith in  
the Thirty-first ward meeting house on  
Sunday night. In this report President  
Smith is made in a way to qualify his  
political interference. This qualification,  
however, is more apparent than  
real, inasmuch as Smith calls upon the  
people not to be so much interested in  
politics, but to hold that, as well as  
other of their activities, under the ju-  
risdiction of their religion. The report  
of Smith's talk is as follows:

Now, I want to say just a few words  
in regard to politics. You need not be  
afraid, whether you are Republican,  
Democrat or anything else, for I will not  
say anything that will trouble you.

Politics is the wisest policy, the wisest  
policy of government, whether municipal,  
county, state or national.

Politics is the wisest policy, and the  
wisest policy is the best politics. If you  
can and want policy that will pre-  
serve your rights, liberties and your home  
from being eaten up by taxation and  
squandered away, that best policy is the  
best politics all the time.

But it is deplorable to see any man get  
politics on the brain. It is a terrible dis-  
ease. Some men even seem to keep politics  
above their religion, and they would rather  
deny their party principles. They are  
like an enraged bull before whom a red  
flag is flaunted, and they tear around  
talking about something they know nothing  
about, and spreading dissension and  
trouble.

I do not propose to let politics strike  
in regard to politics. You need not be  
afraid, whether you are Republican,  
Democrat or anything else, for I will not  
say anything that will trouble you.

This talk comes after the mischief  
has been done. President Smith came

out in the October conference with an  
open endorsement of the Republican  
delegation in Congress. He now affects  
to belittles that endorsement and to  
diminish not only the importance of  
that political declaration of his, but of  
politics as a whole. All must be sub-  
ject to religion. Politics must be only  
superficial; but the real thing is faith  
and subjection. The declaration of  
President Smith amounts practically to  
the same thing as the bishops and  
presidents of stakes are giving out;  
that religion is the important thing,  
and that politics must be prostituted  
to its service when they wish.

President Smith does not think polit-  
ics of any particular importance. Reli-  
gion, of course, he thinks is of tre-  
mendous importance. Therefore, polit-  
ics must be put at the service of reli-  
gion, precisely as he has done and as  
the ecclesiastics subject to his jurisdic-  
tion are doing.

On the surface the report shows  
President Smith to be languid in polit-  
ics, and to consider politics of no great  
importance; which is not his state of  
mind at all. Looking into it, however,  
one sees that Smith takes this view  
merely so that politics can be made the  
superficial showing, with religion the  
underlying and the really moving prin-  
ciple. And so examined and analyzed,  
undoubtedly the declaration above  
made, while mild in form, means pre-  
cisely the same thing that he meant in  
his endorsement of the Republican dele-  
gation at the October conference, and  
the same thing that Morris, McLachlan,  
Taylor, Woolley, and other church ec-  
clesiastics have meant in coming out this  
year so openly and so pronouncedly for  
"Republican" politics, counting their  
party allegiance as nothing and their  
church "duty" as paramount.

And that is precisely, in the last  
analysis, the sort of thing that is ruin-  
ing Utah in the political sense, and in  
the estimation of the American people.

### IN POLITICS, AND WHY.

It is no longer a question whether  
the Mormon church is in politics or not.  
There is no longer any question as to  
how deep that church is in politics; it  
is in right up to its ears. The only  
thing that remains is to examine why  
the church is in politics.

First, the church is in politics be-  
cause primarily the church is organized  
as a temporal kingdom. It has always  
been the claim of the church leaders  
that their jurisdiction extended to ev-  
ery human activity and their authority  
was complete over every member of the  
church in all matters whatsoever where  
they chose to exercise that jurisdiction.  
This claim of authority and jurisdiction  
of the priesthood has all but universally  
been recognized by its membership. It  
is only the advanced thinkers and inde-  
pendent minds that have been able  
within a comparatively few years to  
throw off the obligations to obey the  
priesthood in all things. Fortunately  
for the State, and fortunately for those  
members, they have become a great  
host within the past eighteen years.  
The hope is that the numbers of these  
independent thinkers will grow, and  
that finally personal independence will  
be the rule in the Mormon church, and  
the right of such personal independence  
will be openly and formally exercised.  
Quite the reverse has been the case  
heretofore, as we have said; the claim  
and exercise being the priesthood domi-  
nation and membership submission.

Second, recognizing the fact that the  
obligation to submit to the priesthood  
in all things has been materially weak-  
ened within the past eighteen years, it  
remains to examine why that claim is  
vehemently asserted this year, and why  
the priesthood has gone into politics  
with its whole force and strength, and  
is undertaking to drag its members  
into the support of a preferred political  
party. This also is somewhat of a re-  
mament. The right of the priesthood to  
control the people in politics was exer-  
cised to force them as far as possible  
into the Republican party. Then there  
was a reaction against this, and after-  
wards the pendulum again swung in fa-  
vor of the priesthood, and the jurisdic-  
tion was resumed. It has been fanat-  
ically exercised in favor of President  
Roosevelt because of his sustaining of  
Apostle Smoot for Senator, and by rea-  
son of the favors that the church has  
enjoyed through the Smoot ascendancy  
and Presidential approval. There is  
added to this also the present year is  
a jailing of the criminal ecclesiastics and  
that some sort of proscription or per-  
secution is afoot. And Nephi L. Mor-  
ris takes the ridiculous position that  
his church is bound to come to the de-  
fense when people express a wish to  
free Utah "from the clutches and the  
dominance of a selfish, lawless, adulter-  
ous, robbing priesthood." And he feels  
compelled to call upon the people to  
vote the Republican ticket because The  
Tribune called for the redemption of  
Salt Lake county from the "clutches  
of a treacherous, lawless, and treason-  
able hierarchy." Such transparent  
humbuggery as this of course deceives  
no one. But it shows the estimation in  
which President Morris holds the priest-  
hood of his church and the tendencies  
of their work. And Bishop Woolley's  
trumpet plea that he was about to be  
put behind the bars to "languish and  
die," gives a tinge of humor to an other-  
wise rather somber campaign.

Undoubtedly all of the excuses, the patch-  
work remnants of an authority from  
which the priesthood has often an-  
nounced that it has divested itself,  
show the hypocritical pretenses and  
absolute lack of foundation of any worthy  
reasons for the church to be in politics  
at all. There is absolutely no excuse for  
it, and yet the church is in politics  
fully as much as it ever was—open, pro-  
nounced, vehement.

It has been the stock refuge of the  
church when accused of being in polit-  
ics, to make a bald denial; and no mat-  
ter how complete the proof has been

of church interference and control  
that denial has been exploited with a  
promptness, loudness, and apparent ear-  
nestness, that would be well calculated  
to deceive those who did not know the  
facts. This year, however, no denial is  
possible. The ecclesiastics are out in full  
cry for the Republican ticket. There is  
no disguise about this, and there can  
be no denial. And inasmuch as there  
is absolutely no reason or sense to jus-  
tify that intrusion into politics, we can  
only conclude that the church tendency  
to get into politics is a habit that has  
not thus far been shaken off, and that  
once in a while takes hold of the eccle-  
siasts with a grip that they find to be  
quite irresistible, and they get out and  
wage political warfare without either  
excuse, reason or sense. And that is  
precisely what they are doing this year.

### FRAUDS WILL BE DETECTED.

It will be dangerous for the  
church party tools to commit  
frauds, either in the vote or the  
count.

All who are legally entitled to  
vote must and will vote.

All legal votes must and will be  
counted.

Any attempt to intimidate  
voters will be resented and re-  
sisted.

Any fraudulent count will be  
exposed in the courts, and the  
criminals guilty of the offense  
against law and public right will  
be prosecuted to conviction.

Watchful eyes will be every-  
where, and no crookedness or  
fraud will fail of detection.

It therefore becomes all in  
charge of the election to do their  
work honestly and fairly. If they  
do not, they are sure of exposure  
and punishment.

### THE RANKNESS OF IT.

The Chairman—Do you remember how  
many children he [Joseph F. Smith] said  
had been born to him since 1897?

Senator Smoot—I think he said eleven?  
The Chairman—And by all of his wives?

Senator Smoot—That I am not posi-  
tive of.

The Chairman—Now, with the full  
knowledge of these facts, testified to by  
him, you sustained him in October last?  
Senator Smoot—I did.—Testimony in  
Smoot case, volume 2, page 287.

The man who will abide in the cove-  
nant is my brother and my friend, and  
has my sympathy and love, and I will  
sustain him. But the man who raises  
his heel and his voice against the servants  
of God and the authority of the priest-  
hood on the earth, is not my friend, and  
I have no sympathy nor my love for  
him. Sermon of Joseph F. Smith in Salt Lake  
tabernacle, October 5, 1898.

Either Senator Reed Smoot is a  
friend of polygamy or he is a rank cow-  
ard. If he regards the covenant which  
he has made with the Mormon priest-  
hood as being of more value than his  
oath to uphold the law, then he can not  
be looked upon in any other light than  
as befriending polygamy and defending  
the practices of polygamy. If he takes  
his Senatorial oath to be binding above  
any other covenant which he may have  
made in the Mormon church, then he is  
a coward in slinking away from the  
performance of his duty, because he is  
afraid to remonstrate with or seek the  
punishment of his polygamous coadjut-  
ors, thus raising his "heel and his voice"  
against the polygamous priest-  
hood and alienating their support. There  
is no middle ground that Smoot may oc-  
cupy—he is one or the other—and in  
either case he is unfit to be a Senator.

The facts are that Reed Smoot, as a  
Mormon apostle, and in the endowment  
ceremonies, has taken upon himself such  
obligations and sworn to such oaths (he  
calls them "covenants" in order to  
escape the charge that the church pre-  
scribes oaths of secrecy) as will not per-  
mit him to criticize lawlessness and still  
retain the fellowship, good will, support  
and influence of his superiors and co-  
adjutors among the high ecclesiastics. He  
has voted to induct a lawbreaking po-  
lygamist into his own quorum—one who  
made personal appeal to the President  
of the United States for amnesty, and  
returned home to immediately re-en-  
gage in the lawlessness for which he  
prayed forgiveness and clemency. Smoot  
has voted to sustain in the high official  
places of his church men whom he well  
knows to be living in gross defiance of  
the law and therefore in disobedience to  
the commandment of the Almighty,  
wherein He says "Let no man break  
the law of the land, for he that keepeth  
the law of God hath no need to break  
the law of the land." This very day,  
Reed Smoot is using his political influ-  
ence as a Senator, and his priestly power  
as an apostle, to shield these law-  
breakers from the arm of the law. He  
has had his political machinery at work  
in this State for months past to defeat  
impartial enforcement of the law. He  
has preached sermons, in the capacity  
of an apostle, from the pulpit of the  
tabernacle in this city in order that his  
ecclesiastical office should be made to  
serve a similar purpose. In every way  
he lends countenance and affords pro-  
tection to polygamy and polygamists  
living. That he does not do this with-  
out deliberate intention to demean his  
Senatorial office may be gathered from  
his testimony, delivered as follows:

The Chairman—I am sorry, Senator,  
to trouble you, but I wanted to ask you an-  
other question. Is there any law in the  
State of Utah prohibiting polygamous  
cohabitation?

Senator Smoot—There is.

The Chairman—Then the president of  
your church is violating the law of the  
State?

Senator Smoot—He has so testified  
here.—Testimony in Smoot case, volume  
2, pages 329 and 330.

Apostle-Senator Smoot can not plead  
that this is none of his business, for he  
made it his affair in the cases of Ap-  
ostles Taylor and Cowley. There are other  
lawbreakers in his quorum, and the

chief defier of them all stands at the  
head of his church. If Smoot is so  
stricken with a determination to purge  
his church of immorality and lawless-  
ness, his work was merely begun when  
he urged that Taylor and Cowley be  
deposed. There is a lot more for him  
to do, if he were sincere in their cases.  
But it should be remembered by citizens  
that the two apostles named were sacri-  
ficed to save Smoot's Senatorial neck;  
and now that his political head re-  
mains firm upon his shoulders the law  
may go hang for all he cares, and the  
brethren may go on marrying and giv-  
ing in polygamous marriage to the con-  
tent of their lecherous hearts.

But what do the good men and women  
of Utah think of a Senator of the  
United States who will betray his of-  
ficial oath because he belongs to a  
priesthood against which he does not  
dare to "raise his heel or his voice"?  
He is a disgrace to this commonwealth,  
and no patriotic citizen will have six  
years more of his cowardly non-  
service.

### WOOLLEY'S WOOLY RANTINGS.

If Bishop Marcellus S. Woolley, of  
the Twenty-first ward in this city, is to  
be believed, it is no wonder that the  
Mormon ecclesiastics so misinterpret the  
Tribune's position, and lie about it, and  
about what it stands for. Bishop Wool-  
ley says that no Mormon reads The  
Tribune. Of course, if this is true,  
then the Mormon elders who lie about  
it do so ignorantly, and they slander  
their neighbor through pure guile and  
prejudice. It was a humiliating atti-  
tude in which Bishop Woolley placed  
the priesthood, which has been so re-  
markably free and voluble in its criti-  
cism of The Tribune, when he says that  
this criticism is all worthless, being  
mere ignorant gabble, without any  
knowledge and without any accurate  
idea of what The Tribune really is  
says or represents. It was not sur-  
prising, therefore, that Bishop Woolley  
himself got off entirely wrong on the  
question, since he, a Mormon, does not  
read The Tribune. It was not surprising,  
either, to find him so densely ignorant  
and basely prejudiced as to say the  
things here following, he speaking  
about the American party:

They captured the city two years ago  
and what has it meant for the city? Look  
about you and the question is answered.  
Look at the dens of vice which are al-  
lowed to flourish without the slightest  
attempt to put a stop to them. Look at  
the wide open city, where everything  
which makes for the degrading of the  
people is allowed to grow and prosper, and  
the youths and maidens are invited with  
open arms to their ruin. That is what  
will happen on a larger scale if the Ameri-  
can party gains control of the county.  
And yet the American party and The Tri-  
bune say that they will gain control of  
the county this year, and in a few years  
will have caught in their net the other  
counties of Utah and finally the State.  
Then, with them in control, what will  
be the result? You will be banished to  
Mexico, and we, your leaders, will be lodged  
behind iron bars to languish and die. Think  
of the awful flames of it, and of the  
people, this condition of affairs cannot  
exist. There is a mission before us, and  
we must right the wrong that is imperi-  
ously before it is too late.

It was three years ago, and not two,  
that the Americans captured the city.  
It is not in the least true that "dens  
of vice are allowed to flourish without  
the slightest attempt to stop them." The  
American party has kept those  
"dens of vice" pretty well suppressed  
until Sheriff Emery, under the patroniz-  
ing guidance of Governor Cutler, dug  
them up and scattered the inmates all  
over this city to be a pest and nuisance  
to all pedestrians. It is not in the least  
true, as Bishop Woolley's talk